609 We
423 are welcome here. There is not enough land for the people.

632 The whole gemeente here (consisting of eight
173 kampongs) is full of legendary and cosmogonical significance. There were seven ancestors who
443 started it, for example. There is a pasar at
497 Okka simpang which is held once a week. Most
462 of the people who go to this market are women
436 who carry on trade by means of barter. There is almost no money here. I asked what they
[273] could sell, and the only thing they mentioned was arak /wine/. We had some of this and it is not bad.

871 Some people here see no sense in school;
185 others like it very much. There is talk of a lot of people getting together in a "cooperatie" and contributing to the education of a few promising boys in Larantuka.

546 There are no movies here.

The guru said that there has been almost no
178 technological change here in the last fifty years. Everything is the same as it was before.
[407] There is only one plow in the whole area.

665 There are no political parties, and the people here do not even know the name of Sukawati. In Wailolong kampong only the guru and the kepala kampong know of him.

565 There are definitely classes here, including
624 families from the "big house" whose men are
614 eligible for various offices. Then there are the masses, the ata ribu. And then there are the descendants of slaves, that is, the Nipatale sub-subsibs, and the Ama Rere subsib of war captive descendants.

789 There are ideas that the Larantuka radja has
[778] magical power, but we didn't get into the full story of this yet. I was struck by the statement that the magical power of the officers comes out of the holy stones. This is typically Indonesian. And now I remember that he said

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791 178 all pagans then,[1] and all parents of the present adults of about thirty or older were pagan. My assistant's father was.

872 [197] The lower school here consists of three grades. It is a mission school although the government evidently makes a contribution to it. In Ndona (seven kilometers by road, four kilometers across the hills, and the children walk there) there are eight grades. Until the present there is only one from here who has gone as far as class seven, and ten in class six. The school in Ndona is the highest level school around here (and perhaps in all Flores) except for the seminary. The eighth grade qualifies one for the job of guru.

There are two children here who go to school in Ende where there is a connecting or intermediate school and a middle school, I think.

[771] There are few Mohammedans here, and no Koran school. They must go to Ende for this.

●871 185 178 Everyone here is very much in favor of education. Formerly, there was a bit of trouble with the oldsters who saw no sense (and I suspect did not like the mission tie-up) in such things. But now everyone wants his children to go to school. They are anxious to have both their girls and boys go to school, although they are perhaps a bit more interested in education for their boys. If a girl is clever, however, they want her to advance too.

888 212 The children do show a bit of a superiority feeling toward the illiterate oldsters, but there is almost always a great show of respect. And the illiterate old folk are not ashamed. They are only farmers, anyway, they say.

798 872 178 When Catholicism came in first, there was much trouble, and the elders scolded hard. After the school came in, in 1921, there was no more trouble. They say and insist that the pagan elders make no trouble at all for the Catholic children

[1] [i.e., fifty years ago--Analyst]

War

000 ring system.

829 Since the war, there has been plenty of talk and interest in Indonesian affairs. Before the war one never heard of such things. Formerly, the people knew only of the Dutch as far as the outside world was concerned. They knew very little about other parts of Indonesia. The war "opened the world" to these remote people. (But, I'd say, this was still a very slim opening.)

●871 There was no school here at all fifty years ago. In those days, however, there was one guru in Wailolong and one guru in Leloba who could read and write. No students from here have studied at a university or at an HBS. Two students from here are now attending the middle school, in class six. All children from here now go to the lower school. One from Wailolong goes to school in Larantuka. There is also a middle school at Maumere. There are no native schools here.

[185] Roy reports that the people here like school today, and want their children to go as high as possible. (I doubt this. I think many, if not most, are rather vague about this subject. But I have to take his word for it.)

[463] There are no noticeable differences in activities connected with the level of education achieved by individuals in this area. This is because everyone is a farmer. The only exceptions would be the guru, but there are no local men of Wailolong who are guru.

[876] There is no non-official individual training. At one time they tried (evidently under government propaganda) a system where "everyone teaches another" but it stopped fast.

[797] The mission runs the schools here, but the
[658] government subsidizes them. I think this is true for nearly all of the schools in Flores (check).

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533 In connection with special training for
● 871 individuals, the only thing they can think of is that the children have flute lessons in school and learn to read notes.

212 In Wailolong fifty years ago only one person was literate.

191 Everyone here can speak the local language.
212 Of the old folks, perhaps only one per cent can speak Indonesian. The younger people are learning it in school. No one here speaks Dutch. No one here speaks any other language. About fifty per cent of the population here can read and write. At the most perhaps ten persons read regularly or at least look at the mission paper. This is the only "reading matter" except for prayer books.

There is almost no writing done locally. Perhaps about ten people have at some time written or received a letter. One guru can read and write Arabic.

There is no special instruction given in reading and writing. There are no aliens, and hence no foreign languages used in the area.
[207] There is no radio, and perhaps only the guru have ever seen movies.

178 There have been very few changes in the
412 technology here introduced during the last fifty
262 years. They are using shovels a bit, etc., but mainly the same old artifacts. In regard to food, there are a few changes. For example, there are new kinds of vegetables (in the old days they evidently had practically none), new varieties of bananas, etc. Evidently food was simple to the extreme in the old days.

286 The women spin and weave here, and this is perhaps the most important craft (in fact there
323 is no doubt about it). There is no pottery (they buy such items from the few places where pottery is made). Recently, a few people have
000 learned how to cook salt. There are about ten

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000 much of a waste of animals.

796 614 346 I finally found out which kampongs do the main ritual functions when they have a general Belakang Gunung feast at which all kampongs are represented. This is when they have a new korke (or church). The order is as follows:

1. Kottang is Mudakaputu (descendants of Bampowa).

2. Keleng is Lewohala (descendants of Kewaka).

3. Hurint is Leloba (descendants of Belawaburak).

4. Marang is Wailolong (descendants of Keweluk).

5. The passer of food and drink and betel ingredients is Watuwiti (descendant of Mado). Thus they are the five brothers.

624 614 793 565 789 756 Hence we have the "sistim" which he himself is so impressed by. There are priests in the sense that the radja tuan and the kelake are really suku and ama priests. They are administrative and ritual officers. In addition, there are priests and gurus of the new religion. And there are the molang or medicine seers. These have more power and influence if they are of bangsawan descent. Thus again the magic power of proper descent comes to the fore and we see that blood and rank affect even the influence of medicine men. Then there are the dukun, who are doctors but with magical aspects.

798 They are extremely liberal toward all religions. The only sign of any animosity I ever saw was toward Mohammedanism, and it was not even here except in Kampong Baru. The pagan resistance was more pronounced formerly. Today the two cults work together without much, if any, friction.

871 797 658 The schools are government schools, but the mission runs them and evidently provides, but does not pay, the teachers. The schools were

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871 once solely in the hands of the mission, but
658 they are now given government support. This
797 is a curious situation. I see more of the same thing in Roworeke, where the Mohammedan problem enters.

771 There are plenty of debates in Leloba about
798 religion always, and this was especially true in the days when Catholicism was coming in. Roy talked ceaselessly with the last pagan power, Laba. However, there was much less debate in Wailolong. In fact, Roy says that Wailolong is not much interested in religion, and he says that this is largely because the gurus there are outside men. They have little influence. And thus again we see the closed world aspect of this situation. Even when preaching the universal religion, a man has to be from the Belakang Gunung region and even from the very same kampong in order to get much of a hearing. I suppose the pastors are an exception. They are such big medicine that they can even be Dutch. I note, however, that probably Holland is so far off that it is like "a far-off heaven" and there is therefore no friction with the little closed world here. Roy says that Wailolong is not much for Christianity at all. Thus I see what I first saw, that Wailolong is really a pagan kampong with a Catholic name. That is why paganism shows up so clearly. And it may also be why there is no particular love for Leloba here, and why Roy is so much afraid to work there, or at least why he was so afraid at first. He actually feared being snubbed.

Roy predicts that the last pure pagan will have died in another ten years. There is knowledge only of Catholicism and pagan cults here. Hence there is no "comparative religion." Note again that Christianity means Catholic. Protestants are evidently seldom mentioned. How nice for tolerance!

We

346 351 788 around the main post as around the lodok (see Coolhaas).

443 There is no pasar system here. There are only pedlars who carry goods around. Markets are located only in the big towns: Ruteng, Reo, Labuan, Mborong, etc.

437 There is some barter, but most transactions are carried on using cash. Before the Dutch came in there was no money here and the people had to barter.

286 784 Note and very important: There is a taboo on weaving all over Manggarai, except in the north-east quarter. The assistant can mark the border of weaving precisely. The only exception is Todo and Pongkor, where there is no taboo and there is a bit of weaving. I asked if it is a taboo or just a lack of knowledge of how to weave. He said both, but that it is definitely a taboo. If they weave, the crops will fail, and illness will spread across the land. There have been a few attempts to introduce weaving, and the crops have proven to turn bad. It has nothing to do with the totem. He says it is not tjek'i at all, but merely ireng, which means taboo. This is a puzzler, and is amazing.

• 871 In 1912 three 3-grade schools were opened in Manggarai: in Ruteng, in Reo, and in Labuan. In 1924, a five-grade school was opened in Ruteng. There were about forty schools in all Manggarai before the war, but only one went as far as fifth grade (the one in Ruteng). This is what the Dutch did between 1924 and 1942! There are now about sixty schools in Manggarai. The school in Tjantjar opened in 1947. It serves nine kampongs: Tjantjar, Veol, Ndung, Rai, Puruk, Sampar, Nggarang, Meler, and Tjara. The farthest kampong is Sampar, which is three kilometers walk away.

There is a fourth grade here too, serving all of Rahong. The children come from far away.

[See bibliography, category 113. — Analyst]

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871 Some of them come twenty kilometers, and those who come from afar sleep in this "internaat" (on the porch of which we are working). Inside there is a floor on which mats are unrolled. That's all. There are forty-eight pupils in grade four, all boys. There is no room for any girls.

There are one hundred and eighty-five pupils in the whole school. If gurus were available and there was enough space, two hundred more children would like to come to school. They now have to turn them away. Before 1947 children from here had to go to Tjumbi to go to school. This is about six kilometers from here.

There are now eight schools in Manggarai with six classes. There is also a two-year additional course in the Ruteng mission, for gurus. In Ende, there is a Middelbare School (Sekolah Menenggah). The mission hopes to open another one in Ruteng this year. (How high do these go? They have four grades, but where do they start?) Beyond the students have to go to Makassar.

[178] [185] Before the war it was necessary to force parents to send their children to school. They were afraid their children might be made slaves (the old fear! and Coolhaas[1] says that in its heyday Bima received two thousand slaves from Manggarai annually!). They also feared conversion. Now they all like school. This year there was great indignation created when the school opened and the gurus had to turn away many pupils. Parents protested en masse, and the giri tumba said they would go to the government and complain. "We have no more gurus and no more space. There are two hundred children right in the district who cannot go to school because of this." What a change!

871 185 All groups of people here like school. The

1 [See bibliography, cat. 113 --Analyst]

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871 old people have been heard to say that they
185 wished they were young again so that they could go to school. "We didn't have these advantages in my day."

871 There is no trouble between the educated and
212 the uneducated. Until recently there was no
[578] conflict between the illiterate older people and the schooled young. Of course, they have only three grades anyway, but in all events they haven't had the problem of the stuck up children at all. There is no disobedience. There are still a few dalu and kepala kampongs who are illiterate, but this is becoming less and less so all the time. And they have assistants who help them.

The young do not teach the old here. The literacy campaign of the East Indonesian government failed here as everywhere. It started and then stopped. (Why learn to read when there is nothing to read? Why learn to write when no one writes? This is my interpretation.)

[787] The schools are run by the mission, but the
[658] government pays all of the expenses except for what the mission wants to give, for example, books. This is a system found all over Flores, I think. Mission schools are paid for by the government. The whole administration is carried out by the mission.

874 There is not a single person from here who
797 has gone to seminary. After the six grades the gurus go to OVO (Opleidingsschool voor Volksonderwijzers), a two year course at the mission in Ruteng. There is also a trade school at the Ruteng mission. The trade school gurus must go to a two year course in Ende Ambachtsschool, in the mission there, after they have finished six grades. There is no other available special education.

614 The assistant worked until midnight getting information for the outline in Veol and Ndung,

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771 conservative, but not fanatic. Cornelius says that they do not analyze the situation by thinking of what good things Catholicism has brought. Opposition is in the form of criticism, not in
● [871] terms of a balance of good and bad. Just a-
[797] bout all education is in the hands of the mis-
[658] sion, although schools are paid for mainly by the government. Even in Mohammedan Reo, I found, the schools are mission run.

[521] The people here do not debate very much about religious matters, but they do criticize the Catholic opposition to polygyny and feasts. There are no real debates or discussions, however, not even within families.

[829] In regard to other religions, they know only Catholicism. All they know about Mohammedanism is that they eat no pork and are allowed four wives. There is no knowledge of other cults.

764 Formerly, in disposing of the dead, a mat
[178] was used, not a coffin. Today boxes are used everywhere. The big change in funeral rites has been the addition of Catholic rites, but the old ones are carried out too, as in the case of the wedding. When someone dies, everyone howls, and this includes men and women. Then two or three children carry a spear around the area, telling who has died. A few people from each house come to the house of the dead. They place the dead on a mat, on the floor, with the head toward the door. A cloth is placed over the whole body including the face. Thus the body remains on the floor for one day. A coffin is made. The dead is dressed in fine clothes. A few carefully saved silver coins are usually put in the mouth of the dead.

At the cemetery a man hits the ground five times with a stick before the grave is dug. When the grave is ready, they bring the coffin and bury the body. The reason for hitting the ground five times is in hope that in this way

1 [i.e., the assistant --Analyst]

162

Catholic	565	Pagan:	Male	53
Pagan	123		Female	70
Total	688		Over 60	40
			50-59	33
			40-49	28
			30-39	13
			20-29	4
			10-19	1
			Under 10	4

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Schooled:	269,	all Catholics
Over 60	0	
50-59	1	
40-49	10	
30-39	30	
20-29	89	
10-19	169	
Under 10	30	

Above three grades:

4th	8	(male 5, female 3)	
5th	6	(male 4, female 2)	All 10 to 16
6th	2	(male 2, female 0)	years of age,
7th	0		except the guru,
8th	1	(guru)	who is 30 years
Total	17	(male 12, female 5)	old.

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Clans:

Ia. Ama Datong Ama Radja		18
Ib. Ama Datong Ama Belolong		51
Ic. Ama Datong Ama Rere		72
Ic1. Ama Datong Ama Rere	62	
Ic2. Ama Datong Ama Rere Ama Tobi	10	
Total I. Ama Datong		141
IIa. Leworita Subamaking		93
IIb. Leworita Harutmaking		48
IIc. Leworita Tapopukang		31
Total II. Leworita		172

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624 Djurutulis (scribe)	475
614 Mandur	382
Guru sekolah (school teacher)	94
Mandur sekolah	313
Molang	616
Marang besar (prayer leader)	616
Marang besar	626
Radja tua (Lewodoreng) of Riang Epu Kohule	672

624 162 871 771 212 Examining the ranks by age, education, and religion, we find the following (and not all information is in yet; see letter to him):

(1) Of the 5 kelake suku, 1 is in his 30's, 3 are in their 50's, and 1 is in his 60's;
1 has finished 3 grades of school, 4 are illiterate;
1 is Catholic and 4 are pagan.

(2) Of the 13 kelake ama, 1 is in his 30's, and 4 are in their 40's, 5 are in their 50's, and 3 are in their 60's;
2 have finished 3 grades of schooling, 11 are illiterate;
2 are Catholic and 11 are pagan.

(3) Of the 3 kepala kampongs, 1 is in his 30's, 1 is in his 40's, and 1 is in his 50's;
2 have finished 3 grades of schooling, and 1 is illiterate;
all 3 are Catholic.

(4) The djurutulis is 36;
he has finished 3 grades of schooling;
and he is Catholic.

(5) The mandur is 40, illiterate, and Catholic.

(6) The guru sekolah is 30; he finished 8 grades

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162 of schooling; and he is a Catholic.

624
871 (7) The mandur sekolah is 37; he finished 3 grades,
771 and he is Catholic.
212

(8) Molang is 48; he is illiterate, and pagan.

(9) Of the 2 marang besar, both are in their 40's;
1 has finished 3 grades, the other is illiterate;
1 is Catholic (!!), the other is pagan.

(10) The Radja tua of the Riang is 40, illiterate, and pagan.

(11) Of the 7 ne'a luka, 1 is in his 40's, 4 are in their 50's, 2 are in their 70's;
1 has finished 3 grades of schooling, 6 are illiterate;
1 is Catholic, 6 are pagan.

(12) Of the 5 tuno wudjo, their ages are 3, 4, 5, 6, 54; all are illiterate;
4 are Catholic (small childre); 1 is pagan.

Note the large percentage of offices still held by pagans. This is far out of proportion to the actual numbers involved in the local population.

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ROWOREKE

621 Sections are:
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I.	Ae Uta	VII.	Nua Mere
II.	Ae Bou	VIII.	Bita
III.	Puu Djambu	IX.	Ae Mura
IV.	Kopo Edo	X.	Wolo Mere
V.	Pau Dari	XI.	Tana Ri
VI.	Rowo Reke Asal	XII.	Ndetu

R

	Pagan	Moham-medan	Chris-tian	% Pagan	% Moham-medan	% Chris-tian
162 771 I	60	3	90	39	2	59
II	15	6	37	26	10	64
III	22	0	27	45	0	55
IV	6	0	15	29	0	71
V	10	4	17	32	13	55
VI	17	0	20	46	0	54
VII	14	0	26	35	0	65
VIII	7	4	30	17	10	73
IX	18	5	7	60	17	23
X	26	4	45	35	5	60
XI	0	65	0	0	100	0
XII	8	18	19	18	40	45
Total	203	109	333	31	17	52

	Schooled	Illiterate	% Schooled
162 ●871 I	54	99	35
II	18	40	31
III	11	38	22
IV	7	14	33
V	7	24	23
VI	4	33	11
VII	12	28	30
VIII	9	32	22
IX	1	29	3
X	26	49	35
XI	10	55	16
XII	4	41	9
Totals	163	482	25

Schooled by age-periods:

Under 10	10-19	20-29	30-39	40-49	50-59	60 and over
32	75	19	18	17	2	0

5: Kennedy--416 E-5 (1949-1950)1955 OBl Indonesia
Flores OF9

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162	Schooled:	Christian	146	44%	
871		Mohammedan	14	13%	
[771]		Pagan	3	1.4%	(all 1 grade only)
[562]	Schooled:	Male	111	35%	
		Female	52	16%	

Schooled above 3 grades:

Grade 4: three: (ages) 40 (Christian, male), 25 (Christian, male), 15(Christian, male).

Grade 5: six: (ages) 40 (Christian, male) /Assistant/, 40 (Christian, male) /Mandur/, 15 (Christian, male), 15 (Christian, male), 12 (Christian, male), 10 /?/ (Christian, male).

Grade 6: five: (ages) 50 (Christian, male) /Ceram/, 15 (Christian, male), 15 (Christian, male), 14 (Christian, male), 9 /?/ (Christian, female).

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565 ranks. There is really no nobility here, only persons who are in line for posts. As for slaves, the assistant gives only the following: No. 183, male, 40, a Gusa, and a pagan. Something is probably queer here.

624 614 771 ●871 The only offices the assistant gives are:

1. Ata nggaeh nua: No. 1, 60, Odja, pagan, illiterate.
2. Giri tumba: No. 62, 45, Odja, pagan, illiterate.
3. Guru agama: No. 81, 25, Odja, Christian, 4 grades.
4. Kepala kampong: No. 135, 40, Odja, Christian, illiterate.
5. Kapitan: No. 350, 30, Odja, Christian, 3 grades.
6. Djurutulis: No. 509, 40, Odja, Christian, 5 grades.
7. Mandur djalan: No. 532, 40, Ndoru, Christian, 5 grades.
8. Hadji: No. 554, 40, Bangova (Nggobe), Mohammedan, 3 grades.

Odja has the most posts. The pagans seem to keep the adat posts.

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VEOL--NDUNG

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	Male	Female	Total	Houses	Households	Children	Children under 15
Veol	70	70	140	6	25	82	69
Ndung	89	117	206	9	44	111	105
Total	159	187	346	15	69	193	174

5:Kennedy--426 E-5 (1949-1950) 1955 OBl Indonesia
Flores OF9

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	Pagan	Christian	% Pagan	% Christian
Veol	74	66	53	47
Ndung	72	134	35	65
Total	146	200	42	58

162
● 871

	Schooled	Illiterate	% Schooled	Males Schooled	Females Schooled
Veol	20	120	14	13	7
Ndung	22	184	11	14	8
Total	42	304	12	27	15

[771] (all Christian)

Ages of Those Schooled

	Under 10	10--19	20--29	30--39	40--49	50--59	Over 60
Veol	-	14	3	3	-	-	-
Ndung	9	6	2	5	-	-	-
Total	9	20	5	8	-	-	-

Above 3 grades

Veol: 1 (16 years old, male, 6 grades)
Ndung: 1 (15 years old, male, 4 grades)

CLASS

162
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	Daln	Gelarang	Leke	Mangko Pitu	Sekontu	Lampang
Veol	21	109	0	5	1	4
Ndung	20	177	3	1	0	5
Total	41	286	3	6	1	9
(Women	14					

(All these married in)